

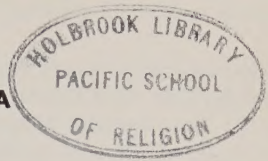
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CHRISTIANS MUST PRESS FORWARD IN SELF-REFORM

This is the title of a speech given by Y. T. Wu in the second session of the second National People's Congress. The text of his speech is given in full in the April 18 Tien Feng, copied from the People's Daily.

He begins by praising the wise planning and selfless devotion of the Communist leaders, which have produced such remarkable results during the past ten years. This devotion has produced a corresponding elevation in the minds of the people. "A spirit of placing others before oneself, of cooperative effort, of all-out service to the people, has become the spirit of the country." Then he speaks of the P'inglu and Yingte incidents (See July Bulletin) as examples of this spirit which had greatly moved him. It showed him that "in the socialist society man is the most valuable commodity, and is that which is most highly regarded."

He then goes on to speak of the self-reform of Christians, pointing out that both church members and pastors have made great progress in understanding of socialism and in personal appreciation of the value of labor, to such an extent that many in both groups have been honored as labor models.

"But in this work of self-reform, among Christians, and especially among Christian workers, there still remain some unresolved questions. In walking the road of socialism, our thought always tends to start from the individual rather than from the group; our eyes tend to look to the past rather than to the future. When contradictions between group and individual life arise, we have become the prey of conflicting emotions. Among some of us the fundamental conflict of socialism and capitalism has not been completely resolved. In accepting the leadership of the Party we are more or less subject to feelings of doubt and anxiety, and do not fully comprehend what the Party takes the line of the People. In regard to some new creations we still lack vision and faith, we easily confuse nine fingers with one. (Just what this figure means I am not sure.) Not being deeply imbued with the spirit of these new creations, we find it easy to give up our effort at self-reform, sit on our hands, and consider we have made enough progress as it is.

"This means that the capitalist standpoint is still strongly entrenched in our minds. We have not only been strongly influenced by the capitalistic private profit motive, we have also for a long time been enslaved by the imperialist and pseudo-religious position of praising the West and despising our own country; we have been drawn to the corrupt American way of life, and their falsely so-called democratic freedom. The poison of capitalist and imperialist thinking has entered deep into our bones. It is only as we experience a thorough reformation of our political standpoint and thinking that we can learn to stand together with the people and put forth a greater effort for the establishment of socialism."

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

In the further study which this demand involves, he sees that the two points heeding especial attention by Christians are The General Line and The International Situation. He approves the manual labor for pastors program - "This is not just a form, but its purpose is that we shall absorb the thinking and the emotions of working people into our very blood."

He then turns to the West, and points out that the forces of imperialism have suffered a severe blow in what has happened in China, but they are still unwilling to accept defeat, they concoct "strategies of peace", which are really just a camouflage for war preparations, and hope to use religion in stirring up division among the Chinese people. "They blindly think they can get Chinese Christians to draw the friend-enemy dividing line between faith and non-faith, to take an individual stand against the group, and thus come to look upon their enemies as friends while taking a hostile attitude toward the Party and the People." He refers to the pseudo-piety of Dulles and Eisenhower as examples of this attempt to use religion in the interests of imperialism.

"But the religious cloak cannot conceal the naked imperialist aggression underneath. In December 1959 the President of the American National Council of Churches of Christ visited Taiwan, and when a question was raised about the Cleveland Conference statement advocating two Chinas, he stated that he was in full agreement with that statement. He added, The National Council opposes the Communist point of view, in this there has been no change. Though there may be a difference of opinion in regard to how to deal with Communism, still we must use all our material and spiritual resources to fight Communism, on this point there cannot be any difference of opinion."

In the next paragraph he condemns Reinhold Niebuhr for advocating the use of nuclear weapons. "A well-known anti-Communist theologian in America, Reinhold Niebuhr, not only upholds the aggressive policy of imperialist America, but even from the theological standpoint openly advocates the use of atomic weapons against Communism. In an article entitled 'The Test of the Christian Faith', (Christian Century, October 28, 1959) he writes, 'Terrible as would be the use of the nuclear weapons, the possibility of their use cannot be disavowed without running the danger of capitulation to the adversary.' "

Under the general heading of "The Duty of Christians to Oppose Imperialism and Love Their Country", he lists a number of points about the church in China today. First, in September of this year they will celebrate the tenth anniversary of the founding of the Three Self Movement, a movement in which "the Chinese Christian Church has denounced the use by imperialism of Christianity as a means of aggression, has cut off all relations with imperialism and has realized within itself the three aims of self-rule, self-support and self-propagation."

Then he goes on to repudiate the possibility of any favorable response to any irenic approach from the west that involves the idea of "two Chinas". "The awakened Chinese Christian Church knows very well the hypocritical face of American imperialism as it appears in the guise of religion. We certainly will not be deceived by any apparently peaceful attitude of American imperialism into thinking that it has laid down the sword. We will not relax our vigilance when any imperialist elements appear to be friendly. We steadfastly reject, under any guise, the plot to create two Chinas. We also cannot tolerate that any one should use religion to beautify war, a war of aggression. We detest those who would use theology to uphold nuclear warfare; they are not only renegades to Christian teaching, but also public enemies to all peaceful peoples of the earth."

Then he tells the Congress that for more than a year Chinese Christians have been systematically collecting material on the imperialist use of missionary work; this research has been for them an enlightening experience. He mentions the trial and sentencing of Roman Catholic Bishops Kung and Walsh which had recently taken place, and tells the Congress that Protestants thoroughly approve the government action.

He is quite satisfied with the situation as regards religious freedom. Christians have complete freedom of belief and are working in close harmony with their non-Christian brothers. The attempt of imperialists to draw the line between faith and non-faith as the friend-enemy dividing line, in order to promote ideological warfare, is bound to fail.

"We shall crush imperialism, but we do not look upon good Christians and the great mass of the people in imperialist countries as our enemies. They like us have received the poison of imperialist thinking; it is their and our common duty to destroy evil imperialism and create a lasting peace upon the earth."

The Three Self Movement, he says, is a patriotic movement, and as such it must promote the establishment of socialism. "Patriotism requires that we adapt our church work and our religious life to a socialist environment."

He closes the speech with a pledge that Christians will follow the guidance of the Communist Party.

THE NOSSAL REPORT

In our last issue, I reported under Church News one of Frederick Nossal's articles in the Toronto Globe and Mail. I now have the complete series of eight articles, published in that paper from June 27 to July 5. The picture he presents is grim, and in some ways frightening.

The most sinister aspect of this picture is the Chinese fanatic readiness for all-out nuclear war. Nossal believes that European Communist thinking has progressed somewhat beyond the traditional Marxist emphasis on the necessity for violent revolution to the place where they believe it possible to attain their goal by more peaceful means. Not so the Chinese Communists. They hold fast to the concept of violent revolution, and are so intoxicated by their own successes that they would welcome a military showdown with the West, and believe that that is the only way to achieve the final defeat of capitalist imperialism.

In one of the articles Nossal attempts a sort of balance sheet of benefits and losses to the Chinese people under Communism. Under the former he lists: Giving China a future; cleaning China, both of material filth and of social corruption; attention to health and education; better organization of government; crushing of local warlords; stabilizing the currency; tree-planting. On the debit side he lists two items - the weakening of family life and the pathetic situation of the intellectuals. Under the first it is primarily the taking of the children from the parents that he is concerned about. As to separation of husband and wife, although commonly demanded when the needs of the state demand it, still "most married couples in China either live together or see one another regularly." Under the second item he stresses the complete subjugation of the mind that must be so galling to any intelligent person. "Non-believers must now choose between making adjustments that will render them acceptable to the Communists or living alone as social outcasts." The regular treatment for non-conformists is not the firing squad, but simply a transfer of work from present job to prison factory or prison farm.

He was often asked to criticize what he saw, but learned that they did not mean it. Although they said, "We want your criticism," what they meant was, "We want your praise." Any critical phrasing even of conditions which they themselves admitted was resented. They talk of "mobilization of the masses", but they resent the term "regimentation of human beings." Even in the National People's Congress they announce plans to put children to work, but they are unwilling for a correspondent to take pictures of toiling children. Their policies are unchallengeable within China, but they call it unfriendly if that situation is contrasted with the freedom of expression possible in the West.

The social and economic program being worked out in China, he says, is not really Communism at all, but state capitalism. "The state pays them very low wages, makes them work harder, and puts the profits gained from all these millions of man-hours in its own coffers." That whole plan, however, can be interpreted from a more moral standpoint, which he describes in the following words:

"The do-good aspect of Chinese Communism, which tells persons not to think of themselves but of others, is being exploited by Peking to the fullest degree.

"Where Christianity says, 'Love thy neighbor', the cadres of China chant, 'Work for the masses! Work for your children! Work for a strong and happy China!'

"Hundreds of millions have responded to this call with a selflessness that few Westerns people can match."

And again he says, "The collective striving of almost 700 million souls toward a national goal has injected meaning into the lives of many persons. Often, watching Chinese work teams toiling cheerfully, I envied them their fervor."

On June 9 J. G. Endicott issued a statement upholding the Chinese Government for refusing renewal to Nossal's visa, giving as one justification that Canada had not granted reciprocal press relations. The editor of the *Globe and Mail* replied that that was not true, and wrote, "The truth is that the Chinese Government was assured that it could open a Bureau in Canada if and when it applied, and on at least two occasions the Chinese Government intimated that it was not ready to apply." However, the main point of Endicott's justification argument is that Nossal's own anti-communist feelings had colored his interpretations. (This would seem to be equivalent to justifying all muzzling of points of view critical of government.) On the other hand, Endicott recognizes that Nossal "writes well and did much good reporting."

THE LONDON TIMES ON CHINA

The London Times' special correspondent in Peking had a series of five articles which appeared in that paper July 11-15. His name is not given, but we learn that he was born and brought up in China, and thus had a good background for understanding what he saw. He was also able to visit a country commune which was not a part of the window dressing - not as fancy as some of the show places, but still showing improvement in living conditions. But his special privileges did not extend very far. When he asked permission to sit in on a meeting of a street committee, simply as an interested listener, he was turned down.

He was especially impressed by the youth of the Communist leaders. "In rural and urban communes, factories, dams and big irrigation schemes that I visited, the managers were always young. Only once did I come across one over 40. Most were between 25 and 35." They work with enthusiasm and devotion, and do not give the appearance of being "the cowed, unsmiling subjects of a dictatorship." (I am always a little suspicious of this argument of "general appearance". I traveled through Italy and Germany in the summer of 1937, and the "genefal appearance" there also gave no hint of a dictatorship.)

He found it impossible to have a constructive discussion or argument with anyone on any controversial question. When he asked a university professor about Ma Yin-chu (See China Bulletin for April 25), the professor replied curtly, "He has resigned; I do not wish to discuss the matter." Actually he did not resign, but was dismissed.

The 52 weeks of a university student's year are divided as follows: Study 33, examinations 5, labor 8, vacation 6.

In a nursery and kindergarten which he visited in Honan there were about 300 children: 98 were weekly boarders, being taken home only on the Sunday holiday, while the rest were collected and deposited daily. But this was less than half the children of that age in that locality - the others were still being cared for by grandparents in the home.

The impact which the organization of the communes is making upon the thinking of the people is vividly illustrated in the fact that whereas formerly Communists were constantly stressing the contrast between "pre-liberation" and "post-liberation", now the contrast is with increasing frequency pointed to as between pre-commune and post-commune.

He visited several old people's homes and found them simple and plain, but apparently adequate. All the inmates were old folks without surviving children. When he asked about it, the idea was rejected as unthinkable that children would not provide a home for their aged parents.

He was intrigued by the way in which officialdom in Peking was always playing up to some delegation of visitors, and describes it as a new and rather brief "cycle of Cathay", which could even be set on a graph. The delegation comes, it is filled up with propaganda, is suitably impressed, returns home, and in due time a Chinese delegation makes a return visit, similarly intent upon making propaganda hay. By this time the other nation recognizes that all the Chinese want is political tribute, and so the result is a decline in interest. For the smaller Asian countries, this cycle has already run its full course, and the new crop of curious admirers are certain African and Latin American countries.

The fifth article is an analysis of Mao's strength and weakness. The writer finds certain danger points in the economy and social organization of China, such as the rejection of birth control, the fanatic drive toward collective living and disregard of the family unit, and attributes all these to Mao. "There comes a time when the dreams of the revolutionary cease to be relevant and creative and become only the passions of the individual. Today China gives the impression of being swept along by one man, driven by his obsessions and answering to his every call."